

three years, three days and part of another day old, at the time of his crucifixion, according to the account given in the Book of Mormon. But this does not decide his age exactly, unless we can learn what kind of years the Nephites reckoned. Did they reckon their years as the English and Americans do? No, I presume not. How can we learn the length of their years? I do not know of any better method than going back to the early Spanish historians who lived cotemporary with Columbus, the discoverer of America. When they penetrated into Mexico and conquered that country, they found that the Mexicans were partially civilized, so that they had many records, although their mode of keeping them was very different from those of other nations. The Mexican calendar gave their views and ideas with regard to the length of the year, and their mode of reckoning them. This was about the close of the fifteenth century, for Columbus discovered America in 1492. Soon afterwards these Spanish historians became extensively acquainted with Mexican literature, their form of writing, and the half civilization that existed among them. I have in my possession nine large volumes, got up soon after the Book of Mormon was translated, by Lord Kingsborough, on Mexican antiquities. The nine volumes will probably weigh over two hundred pounds. Five of them contain nothing but plates of antiquities; the other four contain translations, in English, Spanish and French, of the declarations of historians concerning Mexican literature and their knowledge concerning the length of the year. They reckoned 365 days to the year, but did not add what is termed the intercalary day every four years, to make what we call leap year. They did this only once in fifty-two years, and then they added thirteen days, which made one day for every four years. This shows that they had a very good idea of the length of the year.

When Jesus was crucified, at the age of about thirty-three years, if the Nephites reckoned according to the Mexican portion of the Israelites, they had not added the eight days that we would add for leap year, consequently this would shorten their years, and instead of being thirty-three years, three days and part of the fourth day, it would bring it, according to our reckoning, eight days less than the Book of Mormon date, or thirty-two years, three hundred and sixty days and fifteen hours. This then, it is highly probable, must have been the real period that existed between the birth and the crucifixion of our Savior.

Now, we have a clue in the New Testament to the time of his crucifixion, but not of his birth; that is, we know that he was crucified on Friday, for all of the Evangelists testify that Saturday was the Jewish Sabbath, and that on Friday Jesus was hung on the cross, and according to the testimony of the learned that was on the 6th of April, consequently by going back from the crucifixion 32 years, 360 days and 15 hours, making allowance for the longitude, it gives Thursday for his birthday. Again, making allowance for the errors of Dionysius the monk, adding four years or nearly so to the vulgar or incorrect era, it would make the organization of this church take place precisely, to the very day, 1800 years from the day that he was lifted up on the cross.

This is something very marvelous in my mind. Joseph Smith did not choose the 6th of April upon which to organize this church: he received a commandment from God, which is contained in the Book of Doctrine and Covenants, setting apart that day as the one upon which the church should be organized. Why did he set up his kingdom precisely 1800 years from the day on which he was lifted up on the cross? I do not know why. The Lord has his own set time to bring to pass his great purposes. If Joseph Smith had been learned in chronology and in the writings of the world; if he had been a middle-aged or an old man of experience, or a man who had access to libraries, instead of a farmer's boy, then we might have supposed that perhaps he had studied chronology, sought out the true era, found out how to distinguish between the true and the vulgar, and then found out the true date of the birth of Christ and his crucifixion, and got it all arranged together nicely and harmoniously, and then have pretended that he had had a revelation to organize the church precisely 1800 years from that great event. This is what we should have to concede if we wanted to make out the work an imposition; but the very fact that God commanded that boy to organize the church on that day, ought to be regarded as strong collateral evidence of the divine authenticity of the Book of Mormon.

Perhaps I have said all that is needful on this matter. If I were to celebrate Christmas, or the birthday of Christ, I should go back a little less than thirty-three years from his crucifixion, and it would bring it to Thursday, the 11th day of April, as the first day of the first year of the true Christian era; and reckoning on thirty-two years, 360 days and fifteen hours from that it would bring it to the crucifixion, and bring it on Friday also.

In saying that "it was the thirty-fourth year, first month and fourth day of the month" on which the great storm and earthquakes took place, there is another thing to be noted—that it must have taken place on Friday, according to the Nephite reckoning in order to bring his crucifixion on Friday. If Tuesday was the first day of the 34th year, the second day would be

Wednesday, the third Thursday, and Friday would have been the fourth day of the month, just as the Book of Mormon says, bringing it correct according to the reckoning of the days of the week.

There is another thing that, perhaps, a great many of the Latter-day Saints and many of the world have not reflected upon; that is, that the beginning of our present New Year is incorrect, reckoning the years from the birth of Christ, for the first day of January was not the day of his birth. We call it the first day of the year, but it has no reference to the day of Christ's birth. The first day of the year of the true Christian era should be the day of the Savior's birth—the 11th day of April. About 122 years ago we did not have the first day of January for New Year. At that time, or thereabouts, everybody in America and England reckoned New Year's Day on the 25th of March. That had been the first day of the year for many generations. How came it to be changed to the first day of January? In 1751 the Parliament of Great Britain passed a law that the year should be moved backwards from the 25th day of March to the 1st day of January, making the year 1751 some eighty-four days shorter than all other years had been. Why did they do this? In order to place New Year in connection with a certain event in astronomy. Those who are acquainted with the earth going round the sun, know that the path in which it moves is not a circle but an ellipse, or elongated circle. You make a wire into the form of a circle and then pull it out, and that is the form of an ellipse. The sun is situated in one of the foci of this ellipse, and is nearer to the earth on the 1st day of January or the 31st day of December, by about three millions of miles, than it is on the 1st day of July. The object of placing the year back was to have the year begin when the earth was in its perihelion in going around the sun. This was not the only alteration that has been made, but this accounts for the phrases "new style" and "old style," with which you occasionally meet in historical documents, the former having reference to the new mode of reckoning; the latter to the old mode.

I have said that this was not the only change made in time. In the year 1752—when the second day of September had arrived, in order to bring the year to correspond with the seasons, it was found necessary to set the time forward so that the 3rd day of September should be called the 14th, eleven days being dropped out of the calendar. This was also established by parliamentary law; and in this way the seasons have been brought to correspond, in some measure, with the length of the year. All these things should be taken into consideration in our dates; and when we read the saying in the Book of Covenants that the Lord organized his church in the year of our Lord 1830, in the fourth month, and on the sixth day of the month, the Lord made his language to correspond with our present mode of reckoning, that is, he adopted the reckoning of the English, established by parliamentary law. Instead of reckoning the year to begin on the 25th of March, he says, "It being in the year of our Lord 1830, the fourth month, and the sixth day of the month that the church was organized." We are not on this account to take this as the real date, but it is adapted to our present mode of reckoning. I have made these remarks, that no persons, if they should feel disposed to search into chronology, might be misled in relation to this matter. Begin so near Christmas and New Year, I have deemed it appropriate to dwell on this subject, for the purpose of enlightening the minds of all who may be present, so far as I have information in regard to it.

Now, if I have not already occupied too much time, I desire to dwell a little upon the subject of the chronology of our world. We have no dates on which we can depend as to the period or history of our globe from the creation down to the present time. Chronologists differ in regard to the history and age of the world. Some make the age of the world, from the creation to the coming of Christ, to be four thousand years. Archbishop Usher has introduced this chronology into King James' Bible; and in that you will find all the dates adapted to that particular reckoning; and according to his reckoning you will find that Christ came in the year of the world 4004. Is this to be depended upon? Not at all. Many chronologists equally as learned, and who have made deeper researches than he has on this subject, differ with him materially. There are many who place the birth of Christ at 5500 years from the creation; others place it at 5490, others at 5503 or 9 years. There are about two hundred chronologists who all differ in regard to this matter. Many Jewish chronologists make it over six thousand years from the creation till the birth of Christ, so that you see when we attempt to take up the subject on the learning of the world, we are in the midst of confusion—no person knows anything about it. It is not really necessary that we should know, but we have some little light on this subject.

We know that it was not six thousand years from the creation to the birth of Christ. How do we know this? God has told us in new revelation that this earth is destined to continue its temporal existence for seven thousand years, and that at the commencement of the seventh thousand, he will cause seven angels to sound their trumpets. In other words, we may call it

the Millennium, for the meaning of the word millennium is a thousand years. Six thousand years must pass away from the creation down till the time that Jesus comes in the clouds of heaven, and he will not come exactly at the expiration of six thousand years. When the Prophet Joseph asked the Lord what was meant by the sounding of the seven trumpets, he was told, "That as God made the world in six days, and on the seventh day he finished his work and sanctified it, and also formed man out of the dust of the earth; even so in the beginning of the seventh thousand years, will the Lord God sanctify the earth, and complete the salvation of man, and judge all things and shall redeem all things, except that which he hath not put into his power when he shall have sealed all things unto the end of all things, and the sounding of the trumpets of the seven angels is the preparing and finishing of his work, in the beginning of the seventh thousand years; to prepare the way before the time of his coming." This quotation will be found in the Pearl of Great Price, p. 34.

Neither of these trumps have sounded yet, but they shortly will; and this gives us a little clue to the period and age of our world. We know that six thousand years have not yet elapsed since the creation, but we know that they have very nearly expired. We know that God set up and established this kingdom 1800 years from the date of his crucifixion, preparatory to his coming in the clouds of heaven to receive the kingdom that he sets up here on the earth, and to rule and reign over all people, nations and tongues that are spared alive. Perhaps this is sufficient on the history and chronology of the world; but for the benefit of the Saints, and it will not hurt the strangers, although they do not believe in our revelations, I will refer to some further evidence and testimony on this subject.

In the new translation which Joseph Smith was commanded to make of the Old and New Testament, we find that some of the dates given in King James' translation of events before the flood are incorrect, but they are corrected in the new translation. For instance, the age of Enoch, as given in King James' Bible, is incorrect. The new translation gives a lengthy prophecy which was delivered to him before the flood, and this prophecy relates to generations in the future as well as to things that were past. Enoch, in his vision, saw the great work that he was destined to perform on the earth, in preaching the gospel among the nations, and gathering out a people and building up a city called Zion. He saw that in process of time the people of Zion would become sanctified before the Lord, that the Lord would come and dwell in their midst and that by and by, after the city had existed 365 years, it with all its people, would be taken up to heaven. And all the days of Zion in the days of Enoch, says the new translation, was 365 years, making Enoch 420 years old when he and his people were translated, which is older than the age given him in the uninspired translation.

In this new translation we have also a much greater history of the creation of the world than is given in the uninspired translation made by the forty-seven men employed by King James. In that book we have a very short history of that great event; but the inspired translation shows that the periods of time called days, in which the several portions of the work of creation were performed, were not by any means of such limited duration as the days we speak of, but from what is revealed in the Book of Abraham, they were probably periods of one thousand years each. God might have been for the space of a thousand years in organizing a certain portion of this creation, and that was called the evening and the morning of the first day, according to the Lord's reckoning, one day being with him as a thousand years and a thousand years as one day. By and by another day's work was performed, which I do not suppose was a day of twenty-four hours, but an indefinite period of time, called the second day—the evening and the morning of the second day. By and by the third day's work was done, and then there was the evening and the morning of the third day. Three thousand years probably, passed away in the performance of these three days' work. In the fourth day the Lord permitted the sun and moon to shine to give light to the earth. What regulated the evening and the morning the first three days we do not know, for neither sun nor moon were permitted to shine until the fourth day. I have no doubt the Lord has a variety of methods of producing light? The new translation gives us some information on this subject, for there we read that, "I the Lord created darkness on the face of the 'great deep.'" In King James' translation it says darkness was on the face of the great deep, and I, the Lord, said Let there be light, and there was light. Now how did the Lord create this darkness? He has a power, the same as he had in causing darkness three days and nights over this American land. But before that darkness was created what produced light? It must have been light here on this earth, and probably was so thousands of years before the Lord created darkness; and then he had the means of producing darkness, and afterwards of clearing it away, and then called it morning. But how long that morning had existed we do not know, unless we appeal to the Book of Abraham, translated by Joseph

Smith from Egyptian papyrus. That tells us in plainness that the way the Lord and the celestial host reckoned time, was by the revolutions of a certain great central body called Kolob, which had one revolution on its axis in a thousand of our years, and that was one day with the Lord, and when the Lord said to Adam, "In the day thou eatest thereof thou shalt surely die," the Book of Abraham says it was not yet given unto man the true reckoning of time, and that it was reckoned after the Lord's time—that is one thousand years with us was a day with him, and that Adam, if he partook of the forbidden fruit, was to die before that day of a thousand years should expire. Hence when we go back to the history of the creation, we find that the Lord was not in such a great hurry as many suppose, but that he took indefinite periods of long duration to construct this world, and to gather together the elements by the laws of gravitation to lay the foundation and form the nucleus thereof, and when he saw that all things were ready and properly prepared, he then placed the man in the Garden of Eden to rule over all animals, fish and fowls, and to have dominion over the whole face of the earth.

There is another very curious thing revealed in Joseph Smith's translation, and one that explains some mysterious passages in the first and second chapter of Genesis. In the first chapter of Genesis in King James' translation we read that on the fifth day the Lord made the whales, the fish and the fowls of the air. On the sixth day he made the animals, beasts and creeping things, and last of all he made man, male and female. Now read along in King James' translation to the seventh day, and we are told that there was not a man to till the ground, yet he had made them male and female on the sixth day. Now, where were they made? They were made in heaven first. All the children of men, male and female, all the spirits of beasts, fowls, fish and creeping things were made spiritually in heaven before they were placed temporally here on the earth, and the spiritual creation differs from the temporal creation. The new translation says that man was the very first flesh made here on the earth, whereas, according to the account in King James' translation, the fowls of beasts, fowls and fish was made on the fifth day, before man was made. But in the great temporal work of placing man on the earth, he was the first flesh formed and placed here among all the works of God. He had made the spirits of fish, fowls and beasts, but none of them were permitted to come to the earth in their fleshy tabernacles until man, the great masterpiece, was placed here then they were brought before him, for him to give names to them.

In the work of creation the first is last and the last first. God made the spiritual part of this creation during these six days' work that we read of; then he commenced the temporal work on the seventh day. He planted the garden on the seventh day; he placed man in that garden on the seventh day; formed the beasts and brought them before the man on the seventh day, all this being the temporal work, the first being spiritual. Not so in the last of his work—the great work that is to come. When the seventh millennium shall arrive the Lord will redeem man and bring him forth from the grave, and he will begin to redeem this creation, not making it entirely immortal and spiritual, like a sea of glass. It will exist for a thousand years in a temporal condition, as it was before the Fall. This will be the first of his temporal work in the last days. By and by when the millennium has passed, and the earth passes away and die and its elements are melted with fire, out heat, and there is no place found for it as an organized body, he will again speak and there will be another creation—a creation of this earth out of the old materia; in other words a resurrection of the earth, a literal resurrection. That will be the last of his work. In the morning of creation spiritual first, and lastly temporal. But in the ending temporal first in the redemption, and lastly spiritual, which will be the perfection or ending of his work.

There are a great many things that God has revealed to us as Latter-day Saints, and it would be well for us, for our edification and for all, to search these revelations, to prepare their minds to understand what God intends to do with our creation, and those who are prepared to inherit it, when it is made new. We, if faithful, shall inherit it in its temporal condition before the millennium passes away. Though our bodies may go down to the grave God will bring us forth. He will redeem us and bring together bone to its bone, organize the flesh, sinews, muscles and every part of the body in its proper place, cover it with skin, cause the breath to enter into us, and the Spirit from on high to quicken us, and the human spirit, that will dwell in a celestial paradise, to return and take possession of the body. Then we shall inhabit the earth, not at first in its glorified state—that state which eventually awaits it, but in the beginning of its redemption in its temporal condition during the thousand years, of which the work before the Fall was typical.

God bless you. Amen.

DIED.

In this City, Jan. 2, of typhoid pneumonia, PETER son of the late Bishop Abraham Hoagland of the 14th Ward of this city.

Deceased was born Jan. 9, 1831; joined the Church with his parents when a boy; emigrated to these valleys in 1847 and shared in the privations and hardships attendant upon the first settlement of this Territory. In October 1849, he went with a company to try his fortune in the region of California; returned to this city in June, 1871, still feeling warm toward the religion of his youth, and was re-baptized by his father. Within a year after his return he witnessed the death of his parents. His actions, especially towards his parents, were marked by the strongest affection, coupled with the most unassuming manner. One of his last requests was to be buried by the side of his mother. He died unmarried, but leaves a large circle of friends and acquaintances who will feel his loss, and many of whom will receive the news of his death with surprise, as his illness lasted but nine days.

In the 19th Ward, Jan. 1st, at 8 p. m., of smallpox, ELIZA ANN MERRILL, daughter of Wm. L. and Mary Ann Perkins, aged 29 years, 9 months and 17 days.

She leaves a husband and two children and a numerous circle of friends.

WORSE AND WORSE.—Notwithstanding the frequent reports of recent violent storms in and near the British Islands, the report comes of another unprecedented one in the night of January 2. Verily the prince of the power of the air is at work.